







TENTH ANNUAL REPORT

OF

THE BOARD OF MANAGERS

OF THE

MASSACHUSETTS COLONIZATION SOCIETY.

PRESENTED MAY 28, 1851.



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PRESENTED AT THE ANNUAL MEETING,

MAY 28, 1851.

BOSTON :

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1851.

ANNUAL MEETING.

THE MASSACHUSETTS COLONIZATION SOCIETY held its Tenth Annual Meeting at its Office, in Boston, at 12, M., on Wednesday, May 28, 1851; the Hon. SIMON GREENLEAF, President, in the chair.

The Treasurer's Report was presented, and referred to the Board of Managers.

The following officers were elected for the ensuing year, viz :—

PRESIDENT.

HON. SIMON GREENLEAF.

VICE PRESIDENTS.

REV. LEONARD WOODS, D. D.	REV. WILLIAM M. ROGERS.
REV. E. S. GANNETT, D. D.	REV. EBENEZER BURGESS, D. D.
REV. HEMAN HUMPHREY, D. D.	REV. CHARLES BROOKS.
R. A. CHAPMAN, Esq.	REV. B. B. EDWARDS, D. D.

SECRETARY, GENERAL AGENT, AND TREASURER.

REV. JOSEPH TRACY.

AUDITOR.

ELIPHALET KIMBALL.

MANAGERS.

REV. G. W. BLAGDEN.	HON. ABRAHAM R. THOMPSON.
DR. J. V. C. SMITH.	THOMAS TARBELL.
ALBERT FEARING.	DANIEL NOYES.
T. R. MARVIN.	B. C. CLARK.
JAMES C. DUNN.	

The Annual Report of the Board of Managers was presented, and ordered to be read at the public meeting this afternoon.

Adjourned, to meet at the Tremont Temple, at 3, P. M., for public exercises.

AFTERNOON.—The Society met according to adjournment. After appropriate remarks by the President, on taking the chair, and prayer by the Rev. C. HITCHCOCK, D. D., the Secretary presented the Annual Report.

On motion of B. C. CLARK, Esq., seconded by Rev. J. B. PINNEY, with addresses, it was

Resolved, That the Annual Report be accepted, and referred to the Board of Managers for publication.

On motion of E. HASKETT DERBY, Esq. of Boston, seconded by Rev. WILLIAM McLAIN, Secretary of the American Colonization Society, with addresses, it was

Resolved, That the progress of African Colonization is highly encouraging; and that it deserves the countenance both of the North and the South, as the most feasible as well as the most successful measure for suppressing the slave trade, civilizing Africa, and elevating the Colored Race, both at home and abroad.

The meeting was closed with the benediction, by the Rev. DANIEL DANA, D. D.

ANNUAL REPORT.

The Waldo Family.

AT our Annual Meeting, May 28, 1845, the Hon. DANIEL WALDO was chosen President of this Society. He declined the office, for the reason that he was unable to perform its duties personally. On the 9th of July following, he was removed from this life, leaving to the American Colonization Society a legacy of Ten Thousand Dollars. On the 28th of the next month, his sister, ELIZABETH WALDO, followed him to another world, leaving to the same Society a legacy which will yield Eight Thousand Dollars or more, payable on the death of her sister. That sister, SARAH WALDO, died on the 16th of March last, leaving a bequest of Six Thousand Dollars. During the last year of his life, Mr. Waldo had subscribed One Thousand Dollars, and his sisters One Thousand, for the purchase of the yet unacquired territory between Cape Mount and Cape Palmas. At the meeting of the Directors of the Parent Society in January, 1845, it appeared that the necessity of purchasing some parts of this territory had become urgent; while the subscription was not filled up, none of the subscribers were holden, and there were no other funds with which the purchase could be made. The urgency of the case being made known to Mr. Waldo and his sisters, they immediately advanced the amount of their subscriptions; and this, with Five Hundred Dollars advanced in like manner by the late OLIVER SMITH, enabled the Society to commence, before it was too late, that series of purchases which has resulted in the possession of the whole desired line of coast. These legacies and donations, from three members of one family, amount to at least TWENTY-SIX THOUSAND DOLLARS; besides habitual donations of *One Hundred Dollars* annually, and frequent donations of Fifty and One Hundred to meet particular occasions, for a long course of years.

One other fact must be mentioned. Near the close of the year 1848, it had become necessary to provide for the emigration of the remaining one hundred and forty-one slaves, emancipated by the will

of Captain Ross, of Mississippi, and wrongfully kept in bondage for twelve years. The lawsuits concerning them were all ended, and the time had come when they must emigrate, or revert to slavery for life. In providing for other cases of similar urgency, the funds of the Society had been exhausted, and a debt incurred, as large as the Executive Committee thought it honest to contract. In this emergency, the legacy of Elizabeth Waldo was mortgaged for Six Thousand Dollars, or so much of that sum as should be found necessary. As funds came in better than had been anticipated, Two Thousand raised on this security proved sufficient to supply the deficiency; and that loan was repaid in about a year, leaving the legacy unencumbered. But for this resource, these one hundred and forty-one slaves must have lost their liberty, and the credit of the Society must have suffered a dangerous, if not irreparable injury.

A few slave-holders, if we reckon the slaves emancipated by them at their market value, have given even larger amounts to provide for those whom they had known and loved as their own people, and by whose toil their wealth had been acquired. But the WALDOS had no such motives for their munificent appropriations. They gave for the benefit of strangers, who had no more claims upon them than upon others—of masters and slaves and distant heathen, of whom they had no personal knowledge. No other family, equally free from all responsible connection with slavery, has ever given us an equal amount of pecuniary aid; and very few have stood by us with equal firmness, through all the adverse changes which have marked our history. And what they have done for us is but a specimen of that steady, conscientious, intelligent beneficence, which, with the other virtues that adorned their lives, have made their name illustrious.

Sarah, whose recent death has called forth these remarks, was the last of the family, in the United States, bearing this honored name. But their memory cannot die; nor can it live, without exerting a good influence on their survivors.

John McDonogh.

It becomes us also to notice the death of a distinguished friend of our cause in a distant State,—JOHN McDONOGH, Esq., of Louisiana. He was a native of Baltimore, where, under parental influence, he was early imbued with religious views and feelings, and with a love of sacred music, which was, as he says in his will, “the delight and charm” of his subsequent life, and led him, “under the Most High, to what little virtue” he had practiced. He established himself in business in New Orleans in his early manhood, about the time of the cession of that country to the United States, when, in language, man-

ners, morals and religion, that city was entirely French. Between the firm and meditative young Presbyterian and his gay and volatile Romish neighbors, there was no congeniality of spirit. They could not have appreciated his psalm-singing piety, even if he had paraded it before them; nor could he find satisfaction in the friendship of those who could not appreciate it; and his character was of too firm a texture to be moulded by the influence of neighbors into their likeness. He became an isolated man; a man in society, but not of it; having only business relations with those around him. Naturally, therefore, the vast energies of his mind concentrated themselves on business; and, as naturally, wealth flowed in upon him rapidly. It is not strange that he never married; and as his social affections had nothing else to feed upon, he began to meditate vast plans of usefulness, to be accomplished by means of the immense wealth that he should acquire. To the maturing and execution of these plans, he consecrated the remainder of his days. To his heart, they were instead of wife and children and social intercourse. On his dwelling, furniture, raiment, and table, he expended only what health and his own notions of decency required. His demeanor among his slaves was such as secured their devoted attachment. On his plantation, the Sabbath was strictly observed and public worship maintained, the exercises being conducted either by himself, or by some of his people who could preach to the edification of the others, he himself being, in the latter case, a devout and attentive hearer.

About the year 1827, Mr. McDonogh entered into a contract with his slaves, to allow them pay for all the work done for him beyond their daily tasks, till the amount should equal their market value, when they should be emancipated and sent to Liberia. In June, 1842, seventy-nine of them sailed accordingly in the Mariposa, and six others followed at other times, making eighty-five in all. Most of them could read and write, and many of them had learned valuable trades. He furnished them with liberal outfits. One of them, more liberally educated at his expense, is now at the head of the Presbyterian mission at Settra Kroo.

Mr. McDonogh died on the 26th of October last, in the seventy-first year of his age. He bequeathed nearly the whole of his immense estate to the cities of New Orleans and Baltimore, as a fund for the free education of poor children, without distinction of color; requiring that the pupils be instructed, on particular days, in morality and religion, and the schools opened and closed daily with prayer; that the Bible be used as a reading-book, and sacred music taught, in every school; and subjoining:—"I have still one small request to make, one little favor still to ask, and it shall be the last. It is, that it may be permitted annually to the children of the free schools situate

nearest to the place of my interment, to plant and water a few flowers around my grave. This little act will have a double tendency. It will open their young and susceptible hearts to gratitude and love to their divine Creator, for having raised up, as the humble instrument of his bounty to them, a poor, frail worm of earth like me; and teach them, at the same time, what they are, whence they came, and whither they must return."

To the American Colonization Society, he bequeathed one-eighth of the annual income of his estate, for forty years; provided, however, that this dividend should never exceed twenty-five thousand dollars in any one year. The estate was supposed, at the time of his death, to be yielding an annual income of at least two hundred thousand dollars, one-eighth of which would be twenty-five thousand dollars; but probably it will be less productive in other hands. A suit at law has been instituted, to set aside the will. It is believed, however, that the attempt will be but partially successful, and that the legacy to the Society will be sustained. Yet there is reason to fear that much of the estate will be consumed in litigation, and that many years will elapse, before any of it reaches our treasury.

He also recommended to the future managers of his estates, the purchase of a sufficient number of slaves to perform the labor on them; the slaves to be delivered up to the Colonization Society, for settlement in Africa, after serving fifteen years, "whether profitable or not;" as the freedom of the slaves and the spread of the gospel and civilization in Africa, "will be a good far exceeding all pecuniary profits;" and that the process be repeated every fifteen years, "so long as there shall be slaves remaining in our country;" that application be made to the legislature for permission to educate them, and that a Bible be given to every one on becoming able to read; that a chapel be erected on every plantation, and "divine service performed therein on the Sabbath day, forenoon and afternoon, constantly;" that no labor should be permitted on the Sabbath; that the people should be daily assembled for prayer, morning and evening, and that every one should receive a Bible on embarking for Africa. And finally, he counsels and advises the free colored men throughout the country, in all the sincerity of his soul, for their own good, "that they separate themselves from the white man; that they take their wives, their children and their substance, and depart to the land of their fathers, that great and ancient land, where they and their posterity through all their generations may be safe, may be happy, living under their own fig-tree and vine, having none to make them afraid."

It was inevitable that a character formed in the midst of such influences as surrounded him during the greater part of his life, should be marred by serious defects. He failed to contribute, as he ought to

have done, in many ways, to the virtue and happiness of his contemporaries ; and by that failure, deprived himself of some measure of that virtue and happiness which he ought to have attained and enjoyed. Yet no one can understand his character, without revering him as a great and good man. Let no lavish expenditure, such as he would have disapproved, attempt to perpetuate his memory on crumbling marble. Flowers, blooming on his grave, annually watered by grateful children of the poor, whose parents he never knew ; and schools and churches and happy homes in distant Africa, are his appropriate memorial.

Trustees of Donations for Education in Liberia.

In our last Annual Report, the organization of the Board of "Trustees of Donations for Education in Liberia" was announced. Though that Board is no part of this Society, yet, as it originated in our action, and as its labors have a very important bearing on our success, it seems proper to notice its doings. The attention of the patrons of learning has been called to its enterprise somewhat extensively through the press, and by the private correspondence of its members. Its First Annual Report, presented January 15, 1851, has been published, and nearly 2,000 copies distributed. The co-operation of the Government of Liberia has been secured, and some steps have been taken towards the incorporation of a Collegiate Institution by the Legislature of that Republic. The way being thus prepared, two merchants of Boston have lately made donations of \$1,000 each, and other similar donations are expected. These donations, and others that may be received, are not to be used for current expenses, but are to be so invested as to yield an annual income ; and the funds are to be increased, till their income is sufficient to sustain a Collegiate Institution. From what they know of the state of public sentiment, the intentions of individuals, and their own determination to labor in the cause, the Trustees expect to raise the amount necessary for commencing, on a moderate scale, about as soon as the necessary arrangements can be made in Liberia.

Home Operations.

It might be expected, that by turning so much of the thought, feeling and labor of our friends into this new channel, the receipts of this Society would be sensibly diminished ; and very possibly, the movement in favor of Education has had some tendency in that direction. Yet we have made some progress.

The receipts of the Society for the year ending April 30, 1851, have been \$6,164 47, being \$292 25 more than those of the previous year.

The disbursements have been \$5,813 94; leaving in the treasury, \$347 53. The receipts for the African Repository have been \$409 17; which, added to the receipts into our treasury, makes a total of \$6,573 64; or \$368 59 more than last year. And this, it will be understood, does not include the \$2,000 given for Education in Liberia. Our income might be greatly increased, and our home expenses diminished, if our friends in various parts of the State would act in our behalf, without waiting for the visit of an agent. True, the collections would generally be smaller, but they would be more numerous, and the agents might spend more of their time in gaining new friends, in places where our enterprise is not generally understood. Without this voluntary aid, the number of collections cannot be much increased, without an expense for agency which we are unwilling to incur.

In a few places, our progress during the year has been such as to deserve particular mention.

In Worcester, our collections, with the exception of what has been received from the Waldo family, have always been small. Very generally, the people were uninformed, or misinformed, with respect to our purposes, our labors, and their results; and various influences conspired to exclude correct information. At length, after several defeats and disappointments, a series of three lectures was arranged, to be delivered in the City Hall, by the Rev. J. B. Pinney, Secretary of the New York Colonization Society, commencing on Friday evening, December 6. Notwithstanding all discouraging predictions and a severe snow storm, there was a large attendance on the first lecture; and it increased, till, on Sabbath evening, that large Hall was completely filled with deeply interested hearers. The result has been, a decided change of public sentiment in that city, a great increase in the number of donors and the amount of donations, and a determination to hold another series of meetings before the close of the present year.

In New Bedford, we have always had a few liberal friends, whose united donations sometimes amounted to nearly a hundred dollars a year. On visiting them about the first of March last, the Rev. M. G. Pratt found a great increase, both in their number and their zeal. His collections in a few days amounted to \$452. By an error in footing up, just before he left, the amount was supposed to be \$500, which was the sum that they intended to raise.

There is said to be in New Bedford an unusually large number of colored people of the right sort for emigration—men of intelligence, ability, enterprise, and integrity, who would be sure to do well, both for themselves and for Liberia. If they should ever come to a correct understanding of their own true interest, and that of their race, their fellow-citizens would gladly meet the expense of placing them in better

circumstances than can be found for them on this side of the Atlantic.

A little later, some members of the Charlestown Colonization Society attempted to impart new energy to its movements. They had been greatly animated by reading an "Address on the Missionary Aspect of African Colonization, by the Rev. James A. Lyon, Pastor of the Westminster (Presbyterian) Church in St. Louis." The Address was abridged, so as to make a tract of four pages, and one thousand copies were printed for distribution in Charlestown. A meeting, notified by nearly all the pastors in that city, was holden in the First Congregational Church on Sabbath evening, March 30. The Hon. A. R. Thompson, President of that Society, opened the meeting with a spirited address. He was followed by the Rev. Messrs. Buddington, Ellis and Caldicott of Charlestown, Dr. Gannett of Boston, and Rev. M. G. Wheeler, Agent of the Massachusetts Society. That large house was full, and an intense interest in the subject was sustained to the last. The subsequent collections are not yet completed, but will much exceed those of any previous year.

For our success in Charlestown, we are much indebted to the pastors of the churches, who have thought it safe to express publicly the opinions which they privately entertain, and to act according to them. This, much to our disadvantage, many pastors are restrained from doing, by what they conceive to be the demands of prudence. They think favorably of our enterprise, and wish it success; but they suppose the number, power and intolerant spirit of our opponents in their parishes to be such, that its open advocacy, either by themselves or by an agent with their permission, would endanger important interests. It is certainly fair, that every pastor should be allowed, without censure, to judge of the condition and temper of his own parish. Yet the judgment pronounced by some is more severe than any facts known to us could warrant. In every instance of which we have heard, with perhaps one exception, pastors who have dared to give their people the means of knowing the truth on this subject, have found it safe.

In some other places, there have been spontaneous movements, either by pastors or people, of a very encouraging character; but we have only room to refer to the very timely and important aid, generously rendered us by the Rev. Dr. Woods, of Andover.

The Parent Society.—Emigration.

During the year 1850, the Parent Society sent out 507 emigrants, being 75 more than in 1849. Of these, 165 were born free; 305 were emancipated; 32 purchased themselves, and 5 were purchased by friends in New York.

Since the commencement of the present year, 1851, the brig *Alida* has sailed from New Orleans, February 13, with 139 emigrants; and the bark *Baltimore* from Savannah, April 10, with 126; making 265 in all. Of those who sailed from New Orleans, 33 were emancipated by William W. Rice, Esq., of St. Mary's Parish, La., who, it is understood, paid the expense of their emigration. The oldest of these are Titus Glover and his wife, aged 49. Their five children are from 8 to 16 years of age. The next oldest are James Patterson, aged 43, and his wife, aged 38. The ages of their three children are 10, 12 and 15 years. These 33 slaves might have been sold for at least \$300 each, or \$9,900 in all; perhaps for twice that sum. The cost of their emigration was not less than \$50 each, or \$1,650. The amount given by Mr. Rice, therefore, could not have been less than \$11,550, besides whatever he may have given them as outfits. So much for the calumny, that Colonization is a scheme of slave-holders, for saving money by shipping off their superannuated slaves. In respect to age, the average of both companies, and of our emigrants generally, would give nearly as favorable a result.

The emigrants from Savannah took with them a steam saw-mill, with all the necessary appurtenances, including, it is hoped, the skill and energy necessary to manage it. This enterprise, if successful, will be of vast importance. It is not known that there is, or ever was, a saw-mill in operation, any where between the Straits of Gibraltar and the Cape of Good Hope. All the civilized settlements on the whole western coast have always been dependent, for their supply of sawed lumber, on the pit-saw and importation. Its price, therefore, is enormously nigh. The successful introduction of this new form of industry will not only reduce the expense of building, but open a new and valuable source of wealth. Another saw-mill, we understand, in the hands of another company, is soon to follow.

Claims on the United States Government.

Our Fifth Report, May, 1846, gave an account of the capture of the slave ship *Pons*, and the landing of 756 victims of the slave-trade at Monrovia. Our next report contained an argument, proving that the United States Government ought to pay the Society, at least, fifty dollars each, or \$37,800 in all, for receiving and supporting them. The justice of this claim has at length been acknowledged. On the last day of the last session of Congress, an act was passed authorizing the Secretary of the Treasury to settle this claim on equitable terms, not exceeding fifty dollars for each of the 756 recaptives. After the bill had become a law, a Southern Senator [Hon. Jefferson Davis, of Mississippi] attempted to show that there had been some

irregularity in transmitting it to the President for his signature. The attempt failed. If it had been successful, it could only have shown ground for censure against some one or more who had been guilty of the irregularity, and could not have affected the validity of the act. The attempt is of no importance, except as it shows the vigilant hostility of the advocates of perpetual slavery to our Society. Since its failure, threats have been uttered, that every practicable means shall be used to embarrass the settlement, and defeat the payment of the claim. It is not to be supposed, however, that the Secretary of the Treasury will hesitate to refund the cash actually paid out for food and raiment for the sufferers; nor is it probable that he will refuse to liquidate the necessary incidental expenses incurred in various forms in consequence of their landing; nor would it be unreasonable for him to allow something for those previous expenditures, without which there could have been no Monrovia at which to land them. The sum paid is little enough, and we hope it will be paid.

Liberia.—Acquisition of Territory.

The contemplated purchases of territory in Africa, with two unimportant exceptions, amounting together to about ten miles, are now completed, and the whole coast, from Shebar or Sherbro river on the north, to Grand Sesters on the south, a distance of about three hundred and ninety miles, is brought within the jurisdiction of the Republic. The coast to the south and east has been acquired by the Maryland Colony, for about one hundred and thirty miles; making some five hundred and twenty miles in all, acquired by settlers from the United States. Allowing an average width of forty miles, it must contain about 20,800 square miles, or 13,312,000 acres. If all the colored people of the United States, bond and free, were settled there, it would be about as densely peopled as France,—168 to a square mile. Its agricultural capability is sufficient for a much larger population; and any additional amount of land, which may on any account be found desirable, can easily be obtained.

The most important territorial acquisition during the year has been that of Gallinas, which had been, for a long time, the very metropolis of the slave-trade on the western coast. Of the horrors for which this place had become pre-eminently infamous, the account of an eye-witness was given in the Appendix to our last Report. The purchase of Gallinas and its dependencies cost \$9,500, of which £1,000 was given, for that special purpose, by SAMUEL GURNEY, Esq., of London. For this liberal donation, the Legislature of the Republic have formally tendered him their thanks, and have resolved that a settlement shall be formed at that place, which shall bear his name.

Pacification of Native Tribes.

The wars in the interior, which had been stimulated by the desire to furnish slaves for the market at Gallinas, have been mostly brought to a close. The chiefs were aware that, after the purchase, the business and habits of the country must be changed, and other employments substituted for the slave-trade. They therefore not only insisted on a higher price for the country, but stipulated for the appointment of commissioners to settle the wars and open the trade in camwood, ivory and palm oil with the interior tribes, and for the employment of persons to teach the art of agriculture.

An incident in the labors of these commissioners shows the horrible necessity for their mediation.

After making certain payments which had become due at Grand Cape Mount and other places, they visited the seat of war in the Vey country. Some of the Golahs and Boosays had invaded the Veys, and, among other exploits, had taken a fortified town of five hundred inhabitants, had put the men to death, and made the women and children prisoners. The Veys of the surrounding country rallied, and besieged the invaders in the town they had taken. The garrison numbered about four hundred, chiefly Boosays, but under command of Dwaroe Bay, a Golah chief. When the commissioners arrived, the siege had continued about two months. The garrison, though reduced to great distress, still held out, hoping for succor, and the Boosays, who are cannibals, sustaining life by feeding on human flesh. At first, there was some hesitation about making peace till more glory had been acquired ; but on being told that the Liberian government had determined to put an end to the fighting, they consented ; and after due formalities, the garrison marched out, and Dwaroe Bay delivered up two hundred and three captives, being all that remained of the five hundred inhabitants of the town. The condition of the prisoners was dreadful, and within the barricade, the groans of the sick and dying and the stench of putrefying bodies were appalling. About three hundred had perished by violence or hardship, and their bodies were either decaying on the ground, or had been food for the Boosays. Such are the wars which Liberian influence is bringing to an end.

Agriculture and Commerce.

The agricultural and commercial interests of the Republic are steadily advancing ; and there is reason to hope for an important addition to the resources of the country, by the successful culture of cotton. About a year since, Mr. J. B. Straw, with letters of introduction from Lord Palmerston, arrived at Monrovia, as agent of an English company for the cultivation of cotton in Africa. After making

arrangements for the planting of fifty acres, he proceeded down the coast, to arrange for the same experiment in other places. The result has been more satisfactory in Liberia than on any other part of the coast. The Company, we are informed, has resolved to double its capital, and to push on the business as fast as prudence permits. The better results in Liberia, we understand, are ascribed by the English agent to the superiority of the soil and climate; but probably it is due, in quite as great a degree, to the better cultivation which it received, as many of the Liberians were well acquainted with the business before their emigration. But whatever may be the cause, the Company intend fully to develop the capacity of the Republic for the production of that important staple.

The latest intelligence is still more encouraging. By letters received in England from Sierra Leone, dated in April of this year, it appears that many of the people of that Colony are planting their land with cotton. One man was opening a plantation of forty acres about a mile from Freetown. He was receiving applications for seed, every week. Seed had also been furnished to the American missionaries in the Sherbro country, better known here as the "Mendi" missionaries. The delta of the Big and Little Boom rivers, on which this mission is situated, is represented as remarkably fertile, even for Africa. The mission, if not actually within the newly acquired jurisdiction of Liberia, is upon its border, and must ultimately fall within it. The successful prosecution of the business there and at and around Sierra Leone will attract attention the more strongly to that region as a cotton-producing region, and give an impulse to the business wherever it can be prosecuted all along that coast. There is no danger from competition. If cotton is produced in abundance, buyers in abundance will be attracted by it, and the grower will never be obliged to wait for a market.

The relations of Liberia to foreign nations continue unchanged, except that some of the revenue laws have been modified, for the better accommodation of foreign trade. The change in this respect will probably be followed by an increase of revenue. The establishment of diplomatic intercourse between this Republic and the United States is not yet consummated; but we have reason to believe that measures to that end are in progress.

Education and Religion.

The condition and prospects of the Republic in respect to learning and religion, are shown in the following statement, which we extract from the First Annual Report of the Board of "Trustees of Donations for Education in Liberia." This statement includes the Maryland

Colony at Cape Palmas, which will ultimately be annexed to the Republic.

"The civilized population of these governments, judging from the census of 1843, and other information, is some 7,000 or 8,000. Of the heathen population, no census has ever been taken; but it probably exceeds 300,000.

"The grade of Liberian civilization may be estimated from the fact, that the people have formed a republican government, and so administer it, as to secure the confidence of European governments in its stability. The native tribes who have merged themselves in the Republic, have all bound themselves to receive and encourage teachers; and some of them have insisted on the insertion, in their treaties of annexation, of pledges that teachers and other means of civilization shall be furnished.

"Our accounts of churches, clergy, and schools are defective, but show the following significant facts:

"The clergy of the Methodist Episcopal church in Liberia are nearly all Liberian citizens, serving as missionaries of the Methodist Missionary Society in the United States. The last Report of that Society gives the names of fifteen missionaries, having in charge nine circuits, in which are 882 members in full communion, and 235 probationers; total, 1,117. They have 20 Sabbath schools, with 114 officers and teachers, 810 scholars, and 507 volumes in their libraries. They have a Manual Labor School and Female Academy. The number of Day Schools is not reported; but seven of the missionaries are reported as superintendents of schools, and the same number have under their charge several 'native towns,' in some of which there are schools. The late superintendent of the mission writes:—'It appears plain to my mind, that nothing can now retard the progress of our missions in this land, unless it be the want of a good high school, in which to rear up an abundant supply of well qualified teachers, to supply, as they shall rapidly increase in number, all your schools.'

"He had in view, the establishment of a Methodist High School on an extensive scale; but his plans 'failed to secure the full approbation of the Board' of that Society.

"The Baptists are next in number to the Methodists. The Northern Baptist Board, having its seat in Boston, has in Liberia one mission, two out-stations, one boarding school, and two day schools, with about twenty scholars each, one native preacher, and four native assistants. The whole mission is in the hands of converted natives. The Southern Board operates more extensively. More than a year since, the Rev. John Day, its principal agent there, reported to the Rev. R. R. Gurley, United States Commissioner to Liberia, as follows:—'In our schools are taught, say, 230 children, 92 of whom are natives. To more than 10,000 natives, the Word of Life is stately preached; and in every settlement in these colonies, we have a church, to whom the means of grace are administered; and in every village we have an interesting Sunday school, where natives as well as colonists are taught the truths of God's word. Say, in our Sunday schools, are taught 400 colonists, and 200 natives. * * * * We have this year baptized 18 natives and 7 colonists, besides what have been baptized by Messrs. Murray and Drayton, from whom I have had no report.'

"The missionaries are all, or nearly all, Liberian citizens.

"The Board of Missions of the Presbyterian Church in the United States has five missionaries at four stations in Liberia. The first is at Monrovia, under the care of the Rev. Harrison W. Ellis, well known as 'the Learned Black Blacksmith.' While a slave in Alabama, and working at his trade as a blacksmith, he acquired all the education, in English, Latin, Greek, Hebrew, and Theology, which is required for ordination as a Presbyterian minister. The Presbyterians of that region then bought him, and sent him out as a missionary. His assistant, Mr. B. V. R. James, a colored man, was for

some years a printer in the service of the American Board at their mission at Cape Palmas and the Gaboon River. He first went to Liberia as a teacher, supported by a society of ladies in New York. In the Presbyterian church under the care of Mr. Ellis are 39 communicants. During the year, 24 had been added, and 8 had been dismissed to form a new church in another place. Mr. Ellis also has charge of the 'Alexander High School,' which is intended mainly for teaching the rudiments of a classical education. This institution has an excellent iron school-house, given by a wealthy citizen of New York, at the cost of one thousand dollars, and a library and philosophical apparatus, which cost six hundred dollars, given by a gentleman in one of the southern States. The library contains a supply of classical works, probably equal to the wants of the school for some years. The land needed for the accommodation of the school was given by the government of Liberia. The number of scholars appears to be between twenty and thirty, a part of whom support themselves by their daily labor. The English High School, under the care of Mr. James, had, according to the last Annual Report, 52 scholars. At a later date, the number in both schools was 78. Mr. James has also a large Sabbath school; but the number of pupils is not given.

"The second station is at the new settlement of Kentucky, on the right or north bank of the St. Paul's, about fifteen miles from Monrovia, and six miles below Millsburgh. The missionary is a Liberian, Mr. H. W. Erskine. On a lot of ten acres, given by the government, buildings on an economical scale have been erected, in which is a school of twenty scholars. A church was organized in November, 1849, with eight members from the church in Monrovia. They have since increased to fourteen. Here, too, is a flourishing Sabbath school. The citizens, and especially the poor natives in the neighborhood, are extremely anxious that a boarding-school should be established. To this the Committee having charge of this mission objects, as the expense for buildings and for the support of pupils would be great, and would absorb funds that can be more profitably expended on day schools.

"The third station is on the Sinou river, one hundred and fifty miles down the coast from Monrovia, where, at the mouth of the river, is the town of Greenville, and a few miles higher up, the newer settlements of Readville and Rossville. It is under the care of the Rev. James M. Priest. The number of communicants, at the latest date, was thirty, and the field of labor was rapidly enlarging by immigration. The station is new, and it does not appear that any mission school had yet been organized.

"The fourth station is at Settra Kroo, where there are five or six miles of coast, to which the native title has not yet been extinguished. This station has been maintained for some years, at a lamentable expense of the lives and health of white missionaries. About two hundred boys and a few girls have been taught to read. The station is now under the care of Mr. Washington McDonogh, formerly a slave of the late John McDonogh, of Louisiana, so well known for the immense estate which he has bequeathed to benevolent purposes. He was well educated, and with more than eighty others, sent out some years since at his master's expense. He has a school of fifteen scholars, with the prospect of a large increase.

"The mission of the Protestant Episcopal Church is located in the Maryland Colony at Cape Palmas. Its last Report specifies seven schools, and alludes to several others, in actual operation; all containing from 200 to 300 scholars, of whom about 100 are in one Sabbath school. Five other schools had been projected, and have probably gone into operation since that time. The greater part of the pupils are from native families. The Report states the number of communicants at sixty-seven, of whom forty are natives. A High School was opened January 1, 1850.

"The laws of the Republic of Liberia provide for a common school in every town. It is supposed, however, that where there is a mission school,

accessible to all children of suitable age, no other school exists; so that, in fact, nearly all the common schools in Liberia are connected with the different missions, the missionaries have the superintendence of their studies, and the missionary societies defray a large portion of the expense. Yet it must be remembered that a large majority of the missionaries are citizens of the Republic, and some of them native Africans; so that the immediate control of the schools is not generally in foreign hands. A portion, also, of the missionary funds, is contributed in Liberia; and something is paid by parents for the tuition of their children. Yet the Republic evidently needs an educational system more independent of missionary aid and control; and for that purpose, needs a supply of teachers who are not raised up in mission schools. And we have it in testimony, that the missions themselves might be more efficient for good, if well supplied with teachers of higher qualifications.

"Here, then, we have a Republic of some 300,000 inhabitants, of whom 7,000 or 8,000 may be regarded as civilized, and the remainder as having a right to expect, and a large part of them actually expecting and demanding, the means of civilization and Christianity. We have,—supplying as well as we can by estimate, the numbers not definitely given,—more than 2,000 communicants in Christian churches, and more than 1,500 children in Sabbath schools; some 40 day schools, containing, exclusive of the Methodists, who are the most numerous, and of whose numbers in school we have no report, about 635 scholars. The whole number in day schools, therefore, is probably not less than 1,200. We have the Alexander High School at Monrovia, where instruction is given to some extent in the classics; the English High School, at the same place, under Mr. James; the Methodist Manual Labor School and Female Academy at Millsburg; the Baptist Boarding School at Bexley; and the Protestant Episcopal High School at Cape Palmas. These institutions must furnish some students for a higher seminary, such as we propose to establish; and such a population must need their labors when educated."

Future Prospects.

For the future, all appearances indicate a more rapid progress. In Africa, our preparations for receiving emigrants are more extensive than we ever, till lately, contemplated. We have a country there, ready to receive and capable of sustaining all that may be disposed to go. The business of that country is limited only by the ability of its business men to transact it, and must increase with the increase of their number and ability. A civil government, at once free and efficient, is firmly established and regularly administered. Religion and education are free, and their privileges are within the reach of all. The relations of the Republic to the native tribes and to the leading nations of Christendom are full of encouragement. The great want is, an increase of good citizens. Every thing there invites emigration. Meanwhile, the colored man's prospects of a satisfactory home in the United States are continually growing darker. The unwillingness to have a large free colored population is steadily increasing in all the States that consider themselves exposed to it. In the slave States, it is universal, and constitutes one of their strongest objections against

immediate emancipation on the soil. Many slave-holders, doubtless, are very unwilling to part with their slaves; but the white people of those States generally, whether slave-holders or not, are fully resolved that they will not have among them such a numerous free colored population, as would be formed by emancipating at once, all who are now slaves. It is by appeals to this feeling, that slave-holders are able to put off the commencement of measures for abolishing slavery. All of those States have laws to prevent the increase of that population by immigration from other States. Nor are the bordering free States willing to receive them. Ohio, Indiana, Illinois and Iowa all have laws or constitutional provisions, intended to discourage their immigration by subjecting them to serious disadvantages. The tendency to such legislation is increasing in every State where the climate does not render their prosperity impossible. Meanwhile, the competition of laborers from Europe, flowing in upon us by hundreds of thousands annually, is crowding them out of employment, and diminishing their means of subsistence. The fierce contest which has been waged concerning the rights of colored men, bond and free, has extensively fastened attention upon them as a source of public discord and danger; and the first feeling which the thought of them excites in many minds is, an impatient wish that they were out of the way, so that these quarrels might end and we might live in peace. The second thought, prompted by humanity, is not a reversing of the first, but merely a demand that they shall not be put out of the way in any manner inconsistent with their own good. In this state of public feeling, there is much that is inexcusably wrong. Still, it exists, it is growing, and is likely to grow and to impede their prosperity here.

For all these and other reasons, their need of a country of their own will be felt more and more, both by themselves and their friends. It will be felt by masters, who wish to elevate their slaves into freemen; by those already free, who find themselves without a place in which they can enjoy their freedom without obstruction; by the friends of both, who cannot do for them here, what they wish and feel bound to do for them somewhere.

With such pressure here and such attractions in Africa, emigration is already increasing, and must continue to increase, in all probability, till it works important changes, both here and there.

There are those who ridicule the expectation of great changes, to be accomplished by the labors of a Society like ours. But such persons have not well considered the lessons of history. A little more than two centuries ago, a few oppressed people in Europe, finding no place where they could fully enjoy their rights in the Old World, emigrated to America, under the patronage and government of a company incorporated while the first emigrants were on their voyage. Gradu-

ally they grew. Emigration increased. They became too great to be managed by a distant corporation, and the supreme management of their affairs passed out of the hands of their patrons. They became an independent nation. Its attractions grew with its growth ; and those who were suffering under the adverse circumstances which wrongfully oppressed them in Europe, continued to migrate by thousands and hundreds of thousands annually, till, as shown by the last census of the British Islands, the emigration from Ireland has for several years, exceeded the natural increase of its eight millions of inhabitants, and sensibly diminished the burden of a surplus population. The emigration from that country is working out a most beneficial revolution in the business, politics, morals and intellect, both of those who emigrate and those who remain. And other countries of Europe are beginning to reap the same advantage, from the same cause, in proportion to their need of it.

In like manner, a little rill of emigration to Africa has been commenced, by a few oppressed people, under the patronage of a private company, since incorporated. They have grown. They have become an independent nation. They have acquired a country, good and large ; and if more is needed, any quantity can be annexed by righteous means. If our emigrants are colored *men*; if they are not mere animals of an inferior species, fit only to be owned and used, but men, with human attributes and capacities ; then this work may go on as the other has done ; and emigration to Africa may increase and continue, as long as any motive can be found in Africa or America for their removal.

DONATIONS

To the Massachusetts Colonization Society for the year ending April 30, 1851.

N. B. When the same person has made two donations within the financial year,—as for example, one in May, 1850, and another in April, 1851,—the amount of both is acknowledged. Donations received since April 30, 1851, will appear in the Report for next year. The acknowledgments without a donor's name, are partly for sums, the donors of which withhold their names, and partly for donations less than one dollar each. Besides the sums here acknowledged, sundry donors have remitted \$423 46 to the Parent Society at Washington directly, and \$186 62 through the New York Colonization Society, which remittances have been acknowledged in the African Repository. Payments for the Repository are acknowledged in that publication, and are not in this list.

<i>Andover.</i>	<i>Rev. L. Woods,</i>		<i>William Endicott,</i>	<i>1 00</i>
D. D.		15 00	<i>Josiah Raymond,</i>	<i>5 00</i>
S. Farrar,		10 00	<i>Albert Thorndike,</i>	<i>5 00</i>
Dr Sanborn,		5 00	<i>Edward Stone,</i>	<i>2 00</i>
John Aiken,		15 00	<i>John Pickett,</i>	<i>1 00</i>
S. H. Taylor,		5 00	<i>Philip English,</i>	<i>2 00</i>
Daniel Noyes,		15 00	<i>Mrs. Sarah Hooper,</i>	<i>10 00</i>
Rev. B B Edwards, D. D.		10 00	<i>Mrs. Anna Abbott,</i>	<i>2 00</i>
— Robie,		5 00	<i>R. Rantoul,</i>	<i>2 00</i>
— Taylor,		2 00	<i>Cash,</i>	<i>50—63 50</i>
A. Green,		1 00	<i>Boston.</i> E. S. Cheshire,	<i>10 00</i>
J. Wardell,		1 00	George W. Warren,	<i>30 00</i>
Seven others,		7 01—94 01	P. Butler, Jr.	<i>30 00</i>
<i>North.</i> George Hodges,		10 00	A Wilkinson,	<i>20 00</i>
Mrs. — Osgood,		3 00	Jacob Bancroft,	<i>10 00</i>
Hon. G P. Osgood,		3 00	George W. Thayer,	<i>10 00</i>
Capt. — Stevens,		5 00	F. W. Newton,	<i>10 00</i>
Dea — Varnum,		5 00—26 00	Samuel Johnson,	<i>10 00</i>
<i>Auburn.</i> Benjamin Wiser,		4 00	Ebenezer T. Andrews,	<i>10 00</i>
<i>Attleboro.</i> A. N. Crane,		5 00	William T. Andrews,	<i>5 00</i>
Mrs. N. W. Sanford,		5 00	C. G. Loring,	<i>5 00</i>
S. C. Balcom,		4 00	J. C. Proctor,	<i>5 00</i>
O. S. Balcom,		4 00	Edward Crift,	<i>5 00</i>
Dr. Phineas Savory,		1 00	William Blake,	<i>5 00</i>
E. G. Barney,		1 00	Read, Chadwick & Dexter,	<i>5 00</i>
M. Capron,		1 00	Abner Ellis,	<i>50 00</i>
Samuel Carpenter,		5 00	C. W. Loring,	<i>3 00</i>
Willard Blackington,		2 00	O Dutton,	<i>2 00</i>
Jonathan Bliss,		1 00	G D. Dutton,	<i>2 00</i>
Dea. Henry Claflin,		2 00	L. B. Holton,	<i>1 00</i>
John Daggett,		2 00	Cyrus Alger,	<i>20 00</i>
William Blackington,		2 00	James Tolman,	<i>10 00</i>
Noah Claflin,		3 00	Levi A. Dowley,	<i>10 00</i>
Hannah K. Newcomb,		2 00	John Field,	<i>30 00</i>
S. A. Capron,		1 00	Joseph Whitney,	<i>30 00</i>
Carlos Bellows,		1 00	William Hayden,	<i>30 00</i>
Albert Carpenter,		1 00	Rev. J. B. Felt,	<i>5 00</i>
Nancy Carpenter,		5 00	Samuel Johnson,	<i>5 00</i>
Ann E Carpenter,		1 00	Cash,	<i>1 00</i>
H. N. Richardson,		2 00	William Ropes,	<i>50 00</i>
Jesse Carpenter,		5 00	Thomas Wigglesworth,	<i>10 00</i>
L. Sweet,		1 00	R. B. Storer,	<i>5 00</i>
Dea. Peter Thatcher,		2 00	George Howe,	<i>5 00</i>
Four others,		4 50—63 50	J. C. Howe,	<i>5 00</i>
<i>Barre.</i> Willard Broad,		5 00	Crocker & Brewster, (Med.	
<i>Beverly.</i> Israel Trask,		3 00	Books),	<i>6 00</i>
Capt. James Bryant,		30 00	Benjamin Thaxter,	<i>5 00</i>

Richard Soule,	5 00	Richard Sullivan, Jr.	2 00
Little & Brown,	5 00	S. C. Thwing,	2 00
Daniel Kimball,	5 00	Mrs. Abby M. Loring,	30 00
Wilkins, Carter & Co.	5 00	George O. Hovey,	30 00
S. Wildes,	5 00	Dr. N. C. Keep,	30 00
James Vila,	2 00	P. C. Brooks,	20 00
James M. Beebe,	4 00	Miss —— inches,	10 00
H. S. Chase,	30 00	John W. Feno,	10 00
Theodore Chase,	30 00	Paran Stevens,	5 00
Charles H. Parker,	30 00	S. R. Allen,	5 00
Jacob Sleeper,	10 00	Charles Brewer,	5 00
Deming Jarves,	10 00	George W. Wheelwright,	5 00
I. Lombard,	10 00	John Marsh,	5 00
F. Haven,	10 00	G. Gardner,	5 00
J. P. Rice,	5 00	William Blake,	3 00
Francis Welch,	5 00	M. B. Lakeman,	3 00
Thomas Tarbell,	5 00	George Rogers,	3 00
Homer & Sprague,	5 00		1,501 00
South Boston Iron Works,	5 00	<i>Boylston</i> , Jonathan Bush,	2 00
George Callender,	5 00	Mary White,	1 00
Oliver Dimon,	5 00	H. H. Brigham,	1 00
S. S. Lewis,	5 00	Simeon Partridge,	2 00
Crocker & Sturgis,—H. D.	5 00	T. Temple,	1 00
Joseph Eveleth,	5 00	Robert Andrews,	1 00
E. Locke,	12 00	Oliver Kendall,	1 00
James Hayward,	50 00	Jotham Howe,	1 00
Charles Vaughn,	30 00	Louisa Howe,	1 00
George H. Kuhn,	30 00	John Barnes,	1 00
Charles H. Mills,	10 00	John Whipple,	1 00
S. H. Walley,	10 00	Rev. W. H. Sanford,	2 00
G. Tyler Bigelow,	10 00	E. Ball,	1 00
J. K. Mills,	10 00	Eight others,	2 75—18 75
Cash,	10 00	<i>Bradford</i> , Joseph R. Jenkins,	2 00
A. W. Thaxter,	5 00	B. E. Lovejoy,	5 00
John S. Tyler,	5 00	John H. Lovejoy,	2 00
James Read,	5 00	William Hall,	1 00
Quiney Tufts,	5 00	S. C. Sawyer,	2 00
T. B. Mackey,	5 00	R. H. Emerson,	1 00
Matthew Bunney,	5 00	Elizabeth Peabody,	1 50
W. G. Lambert,	3 00	A. C. Hasseltine,	2 00
Thomas Tarbell,	10 00	G. K. Montgomery,	3 00
Albert Fearing,	25 00	C. Carlton, Jr.	1 00
James C. Dunn,	50 00	A. Kimball,	1 00
Daniel Saiford,	30 00	Joseph Hall,	1 00
Charles Stoddard,	10 00	George Silsbee,	2 00
W. C. Bond,	10 00	L. Tenney,	1 60
Abner Kingman,	10 00	George Johnson,	4 00
Francis Skinner,	10 00	F. R. Cheever,	1 00
Moses Grant,	10 00	D. B. Kimball,	2 00
James Clapp,	5 00	George Coggeswell,	3 00
Isaiah Bangs,	5 00	William Gilbert,	1 00
Whitney & Fenno,	5 00	D. C. Kimball,	1 00
L. Prouty,	5 00	L. Johnson,	1 00
M. Smith,	5 00	Mary Hasseltine,	1 00
Benjamin Jacobs,	5 00	Five others,	3 00—42 50
Stephen Tilton,	5 00	<i>Braintree</i> , Collection by Rev. R. S. Storrs, D. D.	8 00
J. B. Tilton,	5 00	<i>Bridgewater</i> , N. Tillinghast,	5 00
W. Eayres,	2 00	<i>Brimfield</i> , Lucy Fairbanks,	1 00
T. R. Marvin,	20 00	A. Homer,	1 00
Jonas Chiekering,	10 00	James Brown,	1 00
Thomas G. Cary,	10 00	Eli Barrows,	1 00
C. P. Curtis,	10 00	Ebenezer Knight,	1 00
T. B. Curtis,	10 00	Alured Homer,	1 00
R. C. Hooper,	10 00	Linus Homer,	1 00
Augustine Heard,	10 00	I. W. Bliss,	1 00
Mrs. Elijah Loring,	10 00	Mrs. C. B. Perry,	2 00
William P. Greenwood,	5 00	Ezra Perry,	1 00
A. G. Peck,	5 00	Seven others,	2 90
C. C. Chadwick,	5 00	Friends,	1 75—15 65
G. P. Bangs,	5 00	<i>Brookfield</i> , North, Ezra Batcheler,	5 00
J. G. Nazro,	5 00	O. A. Tomblin,	1 00
Proctor & Parks,	5 00		
Rev. Seth Bliss,	2 00		

William Johnson,	1 00	A. Hubbard,	1 00
Daniel Whiting,	5 00	Dea. Elias Carter,	10 00
J. F. Dewing,	1 00	George S. Taylor,	1 00
N. M. Whiting,	1 00	Two others,	75—17 75
Mary Lanson,	1 00	<i>Chicopee, Unitarian Society.</i>	
William Adams,	2 00	L. Lane,	2 00
G. B. Dewing,	5 00	R. E. Bemis,	5 00
Mary P. Mead,	1 00	W. Briggs,	2 00
M. T. Reed,	1 00	C. Allen,	1 00
S. S. Edmonds,	5 00	J. C. Bartlett,	1 00
Col. P. Nye,	1 00	R. Whittier,	3 00
Alfred Bartlett,	1 00	S. Adams,	3 00
Eleven others,	4 30—35 30	Jonathan Jones,	1 00
<i>South.</i> Rev. Micah Stone,	2 00	J. H. Childs,	1 00
J. M. Hall,	1 00	Rev. C. Nightingale,	2 00
J. H. Penniman,	1 00	James Dow,	1 00
A. Kimball,	1 00	S. A. Hendrick,	1 00
S. Larkin,	1 00	C. C. Littlefield,	1 00
J. S. Montague,	2 00	A. W. Griswold,	1 00
Mrs. —— Montague,	1 00	S. F. Williams,	1 00
—— Jarvis,	1 00	John Wells,	2 00
Luther Stowell,	1 00	Augustus Soule,	1 00
H. Reed,	1 00	George H. Chapman,	1 00
J. P. Cheney,	1 00	Eight others,	13 50—43 50
Six others,	3 00—16 00	<i>Concord, Hon. Samuel Hoar,</i>	10 00
<i>West.</i> Baxter Ellis,	1 00	Simon Brown,	1 00
Susan Ellis,	1 00	Rev. B. Frost,	2 00
A. White,	1 00	J. M. Cheeney,	2 00
George H. Gilbert,	1 00	J. Brown, jr.	2 00
Abijah Cutler,	1 00	Daniel Shattuck,	3 00
S. D. Stoddard,	1 00	J. S. Keyes,	2 00
Jesse Bliss,	1 00	N. Brooks,	2 00
Alanson Hamilton,	5 00	Cyrus Warren,	1 00
N. Pratt,	1 00	George M. Barrett,	2 00
Joseph E. Cutler,	2 00	Dorcas Barrett,	1 00
Jacob Dupee,	1 00	D. Loring,	1 00
Four others,	1 75—17 75	Francis Munroe,	5 00
<i>Cambridge.</i> Joseph E. Worcester,	30 00	Nehemiah Ball,	1 00
Charles Beck,	5 00	W. W. Wheildon,	2 00
Rev. James Walker, D. D.	5 00	George Heywood,	1 00
Rev. A. Norton, D. D.	10 00	Mrs. L. P. Heywood,	2 00
Z. Hosmer,	5 00	C. Stow,	1 00
H. W. Longfellow,	5 00	Mrs. Anna Keyes,	1 00—42 00
<i>Charlestown.</i> James Hunnewell,	50 00	<i>Danvers.</i> C. L. Frost,	5 00
H. P. Fairbanks,	30 00	Henry Cook,	5 00
Benjamin Thompson,	5 00	Lewis Allen,	2 00
Nathan A. Tufts,	5 00	E. W. Upton,	3 00
Alfred Carleton,	5 00	Francis Baker,	2 00
Charles Foster,	5 00	Franklin Osborn,	2 00
Thomas Marshall,	5 00	Jacob Perley,	1 00
George Hyde,	5 00	A. P. Phillips,	1 00
H. S. Doane,	5 00	Isaac Hardy, jr.	1 00
John Hurd,	5 00	G. A. Osborn,	1 00
James Dana,	2 00	F. Pool,	1 00
Edward Lawrence,	3 00	Ebenezer Shillaber,	5 00
Jacob Hayes,	2 00	James Brown,	2 00
H. C. Hatch,	1 00	Henry Poor,	2 00
J. Warren Merrill,	2 00	Contribution,	9 62—42 62
Two others,	4 00—134 00	<i>East Douglass.</i> A. M. Hill,	1 00
Collection not finished.		B. F. Howell,	1 00
<i>Chicopee.</i> S. Mosman, Jr.	2 00	A. Knowlton,	1 00
Dea. S. Mosman,	2 00	Dr. — Linell,	1 00
J. Alden,	2 00	Dea. A. Butler,	1 00
S. M. Moody,	1 00	Dea. L. Hill,	1 00
W. L. Bemis,	2 00	M. Knapp,	8 00
J. K. Fletcher,	2 00	Laborers in Axe Co.,	40 25
Others,	3 46—14 46	Henry Riedell,	1 00
<i>Chicopee Falls.</i> V. N. Taylor,	1 00	Fifteen others,	6 05—54 30
S. F. Scammon,	1 00	<i>Easthampton.</i> Rev. M. E. White,	3 00
R. S. Furney,	1 00	Enfield, L. & J. B. Woods,	5 00
E. V. B. Holcomb,	1 00	Ephraim Richards,	1 00
C. S. Bliss,	1 00	Rev. R. McEwen and wife,	10 00
		James Warren,	1 00

Ephraim Clark,	1 00	Mrs. — Haughton,	1 00
O' Bryant,	1 00	Rev. George Fisher,	1 00
James Leland,	1 00	Two others,	5 50-130 50
H. S. Belcher,	1 00	<i>Haverhill</i> , David Marsh,	5 00
Two others,	1 00—22 00	L. Johnson,	1 00
<i>Falmouth, North</i> , Collection,	10 00	J. Brown,	1 00
<i>Foxboro'</i> , July, 1850—Gen. H.		G. H. Montgomery,	3 00
H. Sumner,	5 00	Hon. James H. Duncan,	5 00
D. Carpenter,	6 00	Mrs. — Ames,	5 00
O Carpenter,	1 00	Three others,	2 50-22 50
C. H. Carpenter,	4 00	<i>Hopkinton</i> , Rev. J. C. Webster's	
Jacob Leonard,	1 00	Society,	10 64
April, 1851—Daniels Carpenter,	30 00	<i>Ipswich</i> , N. Lord, jr.	1 00
C. P. Carpenter,	20 00	<i>Kenne, N.H.</i> , William Lamson,	2 00
Erasrus Grover,	5 00	E. Briggs,	1 00
R. W. Kerr,	5 00	Josiah Colony,	1 00
Hannah Kerr,	1 00	Z. Newell, Esq.	5 00
Jacob Leonard,	1 00	Azel Wilder,	1 00
James W. Foster,	3 00	Dr. Daniel Adams,	5 00
H. L. Sweet,	1 00	Cash,	50-15 50
Fales & Aldrich,	2 00	<i>Leicester</i> , Joshua Murdock,	1 00
H. H. Sumner,	2 00	Joseph Murdock,	3 00
J. H. Wood,	1 00	Dwight Bisceoe,	2 00
Edson Carpenter,	1 00	Isaac Southgate,	5 00
P. Carpenter,	1 00	Friend,	50-11 50
Oliver Carpenter,	5 00	<i>Leominster</i> , Amos Smith,	1 00
J. P. Carpenter,	1 00	Mary Lincoln,	1 00
L. C. Carpenter,	1 00	Hon. S. Strong,	1 00
L. C. Kingman,	1 00	Emerson Prescott,	1 00
Benjamin Manu,	2 00	Ward M. Colton,	1 00
Fourteen others,	10 42-110 42	H. Allen,	1 00
<i>Franklin</i> , two donations, through		Joel H. Fletcher,	1 00
Rev. T. D. Southworth,	1 50	W. H. Young,	1 00
<i>Granby</i> , Rev. James Bates,	3 00	Thomas C. Litchfield,	1 00
R. Ayres,	1 00	Jesse Spaulding,	1 00
David Church,	1 00	G. S. Allen,	1 00
George W. Taylor,	1 00	William Durant,	1 00
Luther Terry,	1 00	C. R. Blanchard,	1 00
Andrew White,	2 00	E. Balch,	1 00
William B. Dickinson,	1 00	Jonas Colburn,	1 00
B. Preston,	1 00	William Boutell,	2 00
Eli Dickinson,	1 00	A. B. Gibson,	1 00
R. R. Eastman,	3 50	Solon Carter,	1 00
A. Eastman,	2 00	B. S. Nickols,	1 00
Henry A. Dickinson,	2 00	A. Gates,	1 00
Col. B. Dewitt,	1 00	Leonard Burrage,	5 00
Park Warner,	1 00	James Wood,	1 00
Dea. L. S. Nash,	1 00	Leonard Battis,	1 00
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Chester Smith,	1 00	Luke Joslin,	1 00
Dea. Samuel Smith, jr.	2 00	Rev. O. G. Hubbard,	2 00
Dea. Cook,	1 50	Twenty-seven others,	14 27-46 27
Dr. A. L. B. Monroe,	1 00	<i>Longmeadow</i> , Rev. S. Lawton,	1 00
S. C. Stebbins,	2 00	Rev. William E. Boies,	1 00
William W. Terry,	1 00	Hannah Ely,	1 00
Joseph Montague,	2 00	Gad O. Bliss,	1 00
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James Witt,	1 00	Jacob Colton,	1 00
F. Taylor,	1 00	Asahel Colton,	1 00
Levi Smith,	1 00	James Bliss,	1 00
Fourteen others,	7 00-54 00	William Sheldon,	3 00
<i>Hadley</i> , Russel General Benevolent Society,	50 00	Four others,	3 00-14 50
<i>Harrard</i> , A Friend,	50 00	<i>Marblehead</i> , Mrs. William Reed,	50 00
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H. A. Aldrich,	1 00	William Knight,	2 00
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<i>Monsen</i> , R. F. Fay, Jr.	1 00	James Arnold,	100 00
S. V. Norcross,	1 00	George Hussey,	2 00
Horatio Lyon,	5 00	E. Rodman,	2 00
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Otis Bradford,	1 00	J. Kinney,	1 00
Alfred Norcross,	1 00	George Tappan,	2 00
L. F. Newton,	3 00	Alexander Gibbs,	2 00
Peter Pascal,	1 00	Four others,	10 00—152 00
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M. P. Barton,	1 00	Henry Peniman,	3 00
F. Rogers,	2 00	Rev. John Fisk, D. D.	1 00
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Timothy F. Packard,	1 00	D. Colman,	1 00
Rev. C. B. Kittredge,	1 00	Cash,	1 00—11 00
Ten others,	4 20—53 80	<i>Norwich</i> , Vt., Collection, North Parish,	4 00
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E. Taber,	2 00		

L. Warriner,	2 00	Nath. Walker,	1 00
Mrs — Sargent,	1 00	Seven others,	3 25—39 37
J. D. Winchester,	1 00	Townsend, Friend,	2 00
Harvey Sanderson,	1 00	Upton, William Hall,	5 00
A. H. Avery,	1 00	H. Stoddard,	5 00
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W. Stowe,	1 00	Loring Johnson,	1 00
E. Bigelow,	1 00	Rev. William Warren,	2 00
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— Norton,	1 00	Ubridge, Sylvanus Holbrook,	8 00
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C. Simons,	1 00	Abner Haskell,	1 00
Samuel Bowles,	2 00	Elias Wheelock,	1 00
Henry Vose,	1 00	Thirty-one others,	15 05—91 05
J. Merrick,	2 00	Ware Village, Jos. Cummings,	3 00
George Bliss,	5 00	J. A. Cummings,	2 00
Mrs. E. L. Edwards,	5 00	G. H. Gilbert,	5 00
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E. C. Leonard,	1 00	David P. Billings,	1 00
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E. Southwick,	1 00	Warren, Collection,	23 33
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P. W. Dudley,	2 00	E. Livermore,	1 00
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Valentine Inman,	1 00	W. A. Cary,	1 00
Roland H. Brown,	1 00	Henry Phelps,	1 00
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APPENDIX.

IS THERE ANY SLAVERY IN LIBERIA?

THE New York Evangelist of April 3, 1851, contained, without comment, a letter from an English correspondent, in which were the following paragraphs:—

Developments of Liberia.—Perhaps your American readers may not get sight, by way of a reprint, of a new work just published by the Longmans, entitled *Dahomey and the Dahomans*, by Lieut. Forbes, who was the fellow-traveler of the lamented African explorer, Duncan, in his embassy for the suppression of the slave trade. The work is a painfully curious portraiture of a barbarous people, and of the brutalizing effects of the slave trade. In the course of his narrative, Lieut. Forbes has occasion to speak of the difficulties in the way of suppressing the traffic in the interior of Africa; and among them he mentions—what, perhaps, has not been suspected among you—Liberia as giving countenance and aid to the slave trade. The more important revelations I quote in Lieut. Forbes's own words, as worthy of study and remembrance, and have room to do nothing more here:

“In Liberia there is as much, if not more, domestic slavery—that is, the buying and selling of God's image—as in the parent States of America, over which flanks the flag of liberty. It is difficult to see the necessity or the justice of the negro who escapes from slavery on one side, crossing the Atlantic to enslave his sable prototype on the other; yet such is the case; and so long as it lasts, notwithstanding the attractive reports that emanate from this new Republic, it cannot be held as an example of future good, but, if possible, should be remodeled, even if at the expense of internal revolution, or even total annihilation. I doubt if many benevolent Christians in this country are aware that the model Republic is, in reality, a new name and form for slavery in enslaved Africa; and, until the system be altered, totally undeserving of the high support and liberal charity it receives from the benevolence of Englishmen. The system of domestic slavery is by no means confined to the Liberian portion of civilized Africa. Pawns (as the fashion terms the slaves on the Gold Coast) are received and held by Englishmen indirectly, and are, to all intents and purposes, their slaves. The plan adopted is this: the merchant takes unto himself a *femme du pays*, and she manages his establishment. Nor does he inquire how she hires his servants. Her mode is to accept pawns, *i. e.* purchase slaves, by receiving man, woman, and child, in liquidation of debt: in other words, selling goods to native merchants, who, for convenience, leave slaves in payment. These pawns are as directly slaves to their master as any slaves in the United States, but cannot be sold out of the country. I myself am aware of one *femme du pays* of a British merchant being the owner of forty pawns, who perform the household and other services for the master, and are, except in name, his slaves.”

On reading this, the Secretary of the New York Colonization Society, who, from his residence in Liberia as Governor and as a missionary, and from his perfect knowledge of all her affairs, has a right to be heard as a witness, sent to the Editor of the Evangelist, for insertion in his paper, the following

DENIAL.

COLONIZATION OFFICE, New York, }
April 8, 1851. }

REV. WALTER H. BIDWELL:

Dear Sir,—A friend has this morning called my attention to the letter of your correspondent, published April 3d, under the paragraph headed, “Developments of Liberia.” I have not seen the whole letter, nor your editorial, but cannot but express the hope that you have not given currency to so unfounded a calumny upon an innocent people without remark. Who is Lieutenant Forbes, that his *mere dictum* should be allowed to load with loathing and opprobrium a whole people? What instance or fact does he adduce to substantiate his charge? What law or provision of government that favors it? None. He does indeed adduce some disgraceful acts of Englishmen on the Gold Coast, (which may be true or not,) and by implication would attempt to fasten them upon the people of Liberia. But of the customs, acts, or laws of Liberia he makes no attempt to adduce an instance; and yet, in opposition to all the probabilities of the case, to all the history of legislation in the Colony and Republic—in opposition to the provisions of their various Constitutions, which have uniformly forbidden slavery in Liberia—in opposition to their treaties with Great Britain, and to the testimony of innumerable British and American officers and missionaries; this vile attack of a wandering Lieutenant—who, if not more moral than many of his class, may, like his acquaintance, the British merchants, have had his *femme du pays* with her forty slave pawns—is gravely sent forth as “*a development of Liberia*.” The conductors of the public press are the conservators of character, and should not unnoticed suffer a whole people to be slandered. I have for years been familiar with the condition of Liberia, and do not hesitate to pronounce this accusation entirely false.

Yours respectfully,

J. B. PINNEY.

This denial the Editor refused to publish. The statement of Lieut. Forbes, or its substance, was meanwhile copied into many other papers. The effect of its uncontradicted circulation is shown by the following extract from a letter of a very intelligent clergyman, acting as agent for the New York Society in the region bordering on Lake Champlain :

“Some have subscribed, and not yet paid. Others have made pledges, several of \$30, and one of \$100, which I expect will be paid, if the coast can be kept clear of the slanders of Lieut. Forbes. His calumny was published in the *New York Evangelist*, of April 3. Not a dollar have I collected since. Though I think the statement is not fully credited, it operates fatally against us for the present. For myself, I would as soon believe the Liberians were cannibals as slave traders. The denial and refutation in your Journal will reach but few of the people. If they could be inserted in the *Evangelist*, it would no doubt be satisfactory. Pulpits and purses, that were open before, are now closed against us. I hope you will use all proper means to expose the base falsehood, and satisfy the thousands, nay, millions, of our countrymen, that Colonization is the only hope of the African race, at home and abroad.”

A similar effect, though to a less extent, was produced in Massachusetts, and doubtless in other States, of which we have no particular information. At length the Evangelist of June 5, two months after the original publication, contained the following editorial remarks.

Liberia and Slavery.—We published, some time ago, in a letter from London, a brief extract from a work recently published in England, by Lieut. Forbes, which asserted that domestic slavery exists in Liberia, that the citizens of that Republic are largely engaged in the buying and selling of slaves, and that the Republic of Liberia is in reality a new name and form for slavery in Africa. The existence of such rumors has drawn forth from Rev. Dr. Bacon, of Washington, and Dr. J. W. Lugenbeel, Secretary of the American Colonization Society, a long report, from which we learn that from the amplest testimony, both oral and written, furnished by persons of the highest respectability, and most abundant means of information, by reason of having repeatedly visited or resided in Africa, the fact is established that the citizens of the Republic are not engaged, directly or indirectly, in the foreign slave trade, or in buying and selling slaves among themselves. The committee say that the assertion of Lieutenant Forbes is utterly groundless; and in disproof of it they refer to the fact that all the slave factories or establishments which were formerly in operation within the territory now occupied by Liberia, have been broken up and destroyed. They say also it was a fundamental principle of the Constitution of the Colony, of the Commonwealth, and finally of the Republic of Liberia, to oppose the slave-trade, both foreign and domestic, and that there is abundant evidence to show that this principle has been at all times, and every where, carried out to the fullest extent. In forming treaties with the native tribes, the Liberian authorities have invariably required a solemn written stipulation prohibiting the parties to the compact from engaging in the traffic in slaves in any form, or under any circumstances whatever. In pursuance of this policy, it is stated that more than forty such treaties have been made, and that in consequence thereof many of the interior tribes, who were before engaged in it, have been induced to abandon the trade altogether.

A letter embodying the same facts and reasonings as the foregoing was recently addressed to Lt. Forbes, by Elliott Cresson and Thomas Hodgkin, in behalf of the American Colonization Society. To this, Commander Forbes replied, re-affirming the statements of his book, and adding some other instances which fell under his own observation, while stationed at Cape Mesurado. Of the facts in dispute we have no cognizance, and in publishing the original paragraph from Lieut. Forbes' book, our object was solely to refer to an important statement which was then going the rounds of the English press. The same paragraph has since been published by the Journal of Commerce, and denied. We know nothing to corroborate Lieut. Forbes' charge, but have every reason, from his position in life, and the confidence of the British Government he has long enjoyed, to believe him a truthful and honorable—though in this case, it may be, mistaken writer.

This, it will be seen, is no retraction of the original charge. The editor merely informs his readers of some conflicting statements on the subject, but expresses no decided opinion on any point, except that the accuser is a "truthful and honorable" man.

The letter of Mr. Cresson and Dr. Hodgkin, here referred to, closed as follows:—

We would therefore beg to observe, that Lieut. Forbes has not visited Monrovia; that the case of the Pawns, which he describes, occurred at a British settlement; and if, as stated by Mr. Forbes, he observed that one or

two Liberian citizens, at the verge of the recently acquired territory, had fallen into this local method of obtaining native labor, it must, while deeply to be regretted, be regarded as altogether exceptional, and totally at variance with the Constitution of the State, the 4th section of which expressly says, "There shall be no slavery within this Republic, nor shall any citizen, or any person resident therein, deal in slaves, either within or without this Republic, directly or indirectly." Capt. Dunlop, R. N., had numerous opportunities of becoming acquainted with Liberia in 1848, '49 and '50. In a letter, now before us, in which he eulogizes Liberia and its President, he says,—"I am perfectly satisfied no such thing as domestic slavery exists in any shape amongst the citizens of the Republic, and their laws most strictly prohibit slave dealing and slavery in all its phases." To the same effect, Capt. the Hon. Jos. Denman, R. N., says in a letter, in relation to the statement alluded to,—"When I was in Liberia, in 1835, and subsequently in 1840 and 1841, I very frequently visited the then colony. At those periods no foundation existed for such charges." In the evidence before the House of Lords, in 1849, Sir C. Hotham's testimony is equally strong in favor of Liberia. Fortunately, a remarkably cheap and highly interesting volume, "Africa Redeemed, the Means of her Relief illustrated by the Growth and Prospects of Liberia," just issued by Nisbet & Co, of Berners Street, will afford the public a valuable history of the new State.

We are, &c.

ELLIOTT CRESSON.
THOMAS HODGKIN.

The reply of Lieut. Forbes, described as "re-affirming the statements of his book," was in these words:—

"FOREST, Windsor, March 26.

"MY DEAR SIR,—You are right in your conjecture that I have not visited Monrovia, although for six months I was stationed within twenty-five miles of Cape Mesurado, and at Cape Mount met many Liberian citizens. That the citizens of Liberia are guilty of buying and holding slaves I had ocular demonstration, and I know personally two Liberian citizens, * * *, sojourners at Cape Mount, who owned several slaves, in the general use of the term, but not in its legal sense as regards the treaties for the suppression of the slave trade, as these slaves were what are termed domestic slaves, or pawns, and not intended for foreign slavery. These pawns, as I have stated and believe, are as much slaves as their sable prototypes in the parent States of America, and my informants acquainted me that almost all labor in Liberia was derived from a system of domestic slavery.

"Of domestic slavery in Liberia there are two classes, the one common to all Africa, and practiced *by the aboriginal inhabitants for the most part*—the other not much to be complained of, if not extended—by taking servants, helps, apprentices, or pawns, (choose the expression,) obliging them to labor, clothing, feeding, and instructing them.

"In proof that I did not state without foundation that Liberian citizens held slaves, I will conclude by instancing that a citizen of the republic applied to me, as commander of one of her Majesty's ships, to procure for him pawns of value to the amount of goods of which he had been despoiled during a civil war at Cape Mount. I am, &c.,

"F. E. FORBES, Com. R. N."

As published, the following note was appended to it:

"The asterisks in the copy of my letter to Mr. Hodgkin supply the place of the names of the two slave-holders at Cape Mount, therein mentioned as examples, which names I gave, in confidence, to Mr. Hodgkin."

Here is the whole testimony,—the original charge, and the last words of the accuser. Let us examine them.

In his book, as the reader will observe, Lieut. Forbes speaks *as a witness*. His language is that of positive assertion. He no where intimates that he has received any of his information from others. In his reply, he admits expressly that he was never at Monrovia, and virtually, that he never was in any part of Liberia. His information concerning matters in Liberia, therefore, must have been *all hearsay*; and as he names no person as his informant, it is all *anonymous hearsay*, coming from, we know not what author, nor through how many mouths before it reached him. We know, however, that the slave trade of that coast was once in the hands of British traders. A slave factory on Cape Mesurado, owned by two British subjects, was broken up by a British frigate, after a battle in which several lives were lost, as late as 1814, or perhaps 1816. The men who then composed those firms are mostly dead, but their successors, trading on that coast, are bitter enemies and industrious slanderers of Liberia, and particularly active in prejudicing the minds of British Naval officers. Most probably, the story came from some of them. However that may be, it falls to the ground of itself, for want of any known witness; while it is expressly contradicted by Capt. Dunlop, Capt. Denman, Sir Charles Hotham, and other British officers, who have been in Liberia, and having heard these slanders, have carefully investigated the matter for themselves. The statements of Capt. Dunlop and Capt. Denman were written after reading the accusation of Lieut. Forbes, and in reply to a question concerning its truth.

2. Lieut. Forbes says that for six months he was stationed within twenty-five miles of Cape Mesurado, that is, of Monrovia. His station, as we know from other sources, was at Gallinas, which is all of seventy-five miles from Monrovia, and twenty-five miles from Cape Mount, where he "met many Liberian citizens." The mistake shows him to be a very careless writer. The "six months" included the latter part of the year 1848. At that time, Cape Mount had not been purchased. It was some twenty-five or thirty miles beyond the jurisdiction of the Republic. What two Liberians did there, even if he has correctly understood and reported it, is no proof of what is done in Liberia.

3. What is the character of the slave-holding said to be practiced by the Liberians? In his book, he represents it as of the same nature with slave-holding "in the parent States of America," and so bad, that it ought to be extirpated, even at the expense of "the total annihilation" of Liberia. In reply to this accusation, Capt. Dunlop, who was *in Liberia* when Lieut. Forbes was at Gallinas, or at least the same year and afterwards, says, "I am perfectly satisfied that no such thing as domestic slavery exists *in any shape* amongst the citizens of the Republic." After reading this, Lieut. Forbes confesses that the slaves, in the two instances which he knew *at Cape Mount*—he had no personal knowledge of any other—were not slaves in the "legal sense" of the term; and that their slavery was of a kind "not much to be complained of." He says that a citizen of the Republic applied to him to become an accomplice in this kind of slave-holding. That citizen must have believed him to be a man utterly destitute, both of moral principle and official honesty,

which is not to be supposed ;—or he must have believed his request to be one which a British officer, stationed there to prevent slave-trading, could honorably grant ; and therefore, not a request to aid in procuring slaves.

That among the “aboriginal inhabitants” of the newly acquired territories of Liberia, where the laws of the Republic cannot yet be fully enforced for want of civilized men to administer them, slavery is not yet wholly extinct, is well known. The accusation, however, relates not to them, but to the Liberians.

4. Lieut. Forbes might well concede, that the Liberians do not hold slaves in the “legal sense” of the term. The Constitution of the Republic reads thus :—

“ARTICLE I—SECTION 1. All men are born equally free and independent, and have certain natural, inherent and inalienable rights—among which are the rights of enjoying and defending life and liberty, of acquiring, possessing and protecting property, and of pursuing and obtaining safety and happiness.

“SEC. 4. There shall be no slavery within this Republic. Nor shall any citizen of this Republic, or any person resident therein, deal in slaves, either within or without this Republic, directly or indirectly.”

All the Constitutions of Liberia, from 1825 to the present time, have contained provisions equivalent to this fourth section. It is, therefore, and always has been, an absolute legal impossibility that slavery should exist there. Even an act of the Legislature could not make it possible ; as any such act would be unconstitutional and void. There are statutes of the Republic, for carrying out this section most rigidly.

5. Lieut. Forbes says that Liberian slave-holding consists in “taking servants, helps, apprentices, or pawns, (choose the expression,) obliging them to labor, clothing, feeding, and instructing them.” Indeed ! And what country, ancient or modern, was ever free from the same reproach ? It must be confessed, that Liberians who have more work than they can perform with their own hands, do hire people to “help” them ; that those thus hired, are, for the time being, hired “servants ;” that some of them take “apprentices,” and teach them trades, and to “read, write and cypher.” The same is done in England, and in Massachusetts. But this is not what he intends to insinuate. He would probably have us understand that something is practiced in Liberia, equivalent to the “pawn” system in the British settlements on the Gold Coast, or apprenticeship in the British West Indies. Indeed, in his book, he illustrates the “domestic slavery” of Liberia, by the mention of a British merchant on the Gold Coast, whose “*femme du pays*,” that is, *woman of the country*, or in plain English, *black concubine*, had forty “pawns.”

This “pawn” system has given the British Government some trouble. A Select Committee of the House of Commons, in their report of August, 1842, define it to be “properly, an engagement of service voluntarily entered into for debt, and terminable at any time by the payment of the debt.” They adopt the sentiment of Sir G. Grey, in his despatch of Dec. 4, 1837, that it “does not seem abstractly unjust or unreasonable.” Yet, “as liable to much abuse, and much resembling slavery,” they wish it abolished, even among the natives within their jurisdiction. To British subjects, it had already

been prohibited. With this system, he was well acquainted. He must have known, too, that when a British cruiser captures a slave ship, the slaves, after a short sojourn at Sierra Leone or St. Helena, are usually sent to the West Indies, as "apprentices;" distributed among such planters as want them, and compelled to work for a certain number of years, under regulations and at prices established by the government. He would have us believe that something like one of these systems exists in Liberia. How he fell into the error, we know not. Possibly, he heard somebody mention the "Pons people," and that they were "apprentices;" and not knowing that "Pons" was the name of the slave ship from which these people were rescued, he may have mistaken it for *pawns*, such as he had known on the Gold Coast. However that may have been, he evidently regarded "pawns" and "apprentices" in Liberia, as the same thing. He knows nothing of any "pawns" there, who may not, with equal propriety, be called "apprentices;" and the condition of a Liberian "apprentice" is all the Liberian slavery, of which he professes to have any knowledge. The following law of the Republic will show what that condition is. The reader will judge whether it is as bad as slavery in the United States,—and whether it ought to be suppressed, even at the expense of the "total annihilation" of Liberia.

An Act concerning Apprentices.

SEC. 1. *Be it enacted by the Governor and Council in Legislature assembled, and it is hereby enacted by the authority of the same:*—That the Probate Court shall and may bind out as an apprentice, every orphan child who has no estate, and every illegitimate or vagrant child, till the age of twenty-one years, if a boy, or eighteen years, if a girl, to any discreet person applying for or willing to receive such child; who shall covenant to teach him or her some art, trade or business; also reading, writing, and arithmetic, and to pay him or her \$12, at the expiration of the time; all which, with the age of the apprentice, shall be specified in the indenture, which shall be filed in the Clerk's office of said court; and any parent or guardian may bind his or her child or ward for the same period above-mentioned, on reasonable terms, which terms shall, with the apprentice's age, be specified in the indenture under the hand and seal of the parent or guardian, and the master or mistress. The indenture shall be filed by the master or mistress, in the Clerk's office aforesaid, within ten days after the execution thereof, under the penalty of twenty dollars, recoverable in an action of debt before the Court of Quarter Sessions. And all such indentures shall remain untransferable, except with the approbation of the said Probate Court.

SEC. 2. *Be it further enacted:*—That the Court of Quarter Sessions shall at all times hear and determine in a summary way, all complaints of apprentices against their masters or mistresses, alleging undeserved or immoderate correction, or insufficient allowance of food, clothing, lodging, or instruction; making such order therein as in the judgment of said court will relieve the party injured; or remove any such apprentice, and bind him or her to another master or mistress, when it shall seem necessary; and said court may also hear and determine, in like manner, all complaints of masters or mistresses against their apprentices for misconduct or desertion without good cause.

SEC. 3. *Be it further enacted:*—That when the Court of Quarter Sessions is not sitting, any Justice of the Peace, on receiving good information of any improper treatment from a master or mistress to an apprentice, shall summon such master or mistress to appear before him, and may require and take of him or her a recognizance, with reasonable and proper security, to be forfeited in case such master or mistress fail to appear at the next Court of Quarter Sessions, to answer and abide the determination of said court on any complaint of his or her apprentice; or, in default thereof, the said justice may take away such apprentice, and place him or her under the care of some other proper person, who shall be bound to have the apprentice before the said next court, to abide such determination as shall be made.

SEC. 4. *And be it further enacted:*—That any person who shall knowingly harbor or conceal any apprentice, who shall have deserted from his master or mistress; besides being liable for an action for damages, shall forfeit and pay to such master or mistress, two dollars for every day of such concealing or harboring.

We might add any amount of testimony, both American and British, to the non existence of slavery in Liberia; but what we have already said, is a sufficient reply to the anonymous calumnies, reported by such a careless writer, who was never there.

MESSAGE OF PRESIDENT ROBERTS.

Extract from the Message of President Roberts, to the Senate and House of Representatives of the Republic of Liberia: dated Dec. 3, 1850.

According to the law of nations, this government holds jurisdiction over a territory comprising, at the lowest computation, over two hundred thousand of the aboriginal inhabitants, who are almost in total ignorance of God, his law, and the plan of salvation: and who are also to be taught nearly all the useful branches of human knowledge.

In this view of the subject, may we not ask ourselves, gentlemen, What do we owe them, and what are our duties in reference to them, in a civil and religious light? This government has assumed the guardianship of these perishing thousands; and they have claims upon us of high importance to them, and to our own character as an enlightened, just, and Christian people. In return for what they have yielded to us, they are undoubtedly entitled to expect that we will do all in our power to impart to them the blessings of civilization and religion. They are entitled, as citizens of this government,—for such they are,—to justice in all our dealings with them, to education in the useful arts and sciences, and in the principles and duties of the Christian religion. In a word, they have a right to expect, and to receive from our civil and religious communities combined, that sort of education and training which will raise them, ultimately, to the enjoyment of all the blessings of civilization; the rights and privileges of freemen; and make them useful citizens of this Republic. This I conceive to be the precise object of the government. And if we fulfil not these duties, which grow naturally out of our connection with, and relation to them, we cannot avoid the imputations—which, by the way, have already been falsely charged against us—of injustice, unkindness, and unfaithfulness to them.

It cannot be denied that the work of civilization is no easy task, and is exceedingly slow in its progress. But when we look back in the pages of history five or six hundred years, and see what was then the state of the Anglo-Saxon race, and whence sprung the most polished and scientific nations of Europe, we find much to encourage us in our efforts to extend the blessings of civilization; and sufficient to convince the most skeptical of the practicability of civilizing the barbarous tribes of this continent.

Gentlemen, these people sustain a peculiar relation to us, and must be civilized,—and the work is ours. They are not to share the fate of the innumerable tribes of North American Indians, which a few centuries since roamed fearlessly in their native forests, but have been swept into oblivion, and are with the generations before the flood—and of others not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers, a spark still faintly glimmering in the ashes of an extinguished race. But,

happily, the circumstances growing out of our relation and connection with the aborigines of this country, are altogether different, and cannot, possibly, in the nature of things, produce such results. They are not only of the same nature and of one blood with ourselves, but they are our brethren, our fellow citizens, and of the same race, and must be raised to a condition to partake with us in all the blessings we enjoy; to participate with us in all the affairs of the government; and to be in all respects on an equal footing with other citizens of this Republic. The best informed and more intelligent of our native population are fully sensible of the evils of their present state, and feel that a change in their situation has become necessary, and are strong in the conviction that we sincerely desire their welfare, and they are steadfastly looking to us to relieve them from their present degradation.

The chiefs of several tribes, within our jurisdiction, have recently expressed to me an earnest wish to have missionaries and schools established among their people, who, they say, are anxious to receive instruction. And there is nothing now to prevent the sending of missionaries and the establishment of schools, except what results from the want of pecuniary means. I sincerely hope the time is not distant when this difficulty will be removed, and that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

With respect to common schools, and the importance of extending the means of education, I feel that I cannot do better than to invite your attention to what I had the honor of communicating to the Legislature, on this subject, at its last session. I am quite sensible of the feeling of the Legislature with regard to the extension of the facilities of education; and I exceedingly regret, gentlemen, the pecuniary disability which still exists, and which alone, I am sure, prevents your doing all that you desire to do for the promotion of useful knowledge. It is, however, a source of much gratification to know that our friends abroad—especially in the United States—in this respect, are interested in our behalf. Besides the valuable assistance we are receiving, in the education of the youth of this Republic, from various missionary societies in the United States; you are doubtless aware, gentlemen, that an association has been formed in Boston, U. S., and has been chartered by the Legislature of the State of Massachusetts, for the purpose of receiving and managing the funds, and the general scope and plan of a College in Liberia. A member of the Corporation, in a letter to me dated June last, says:—

"We shall soon need a free communication of your views on this subject of education, on all points that may occur to you."

"It is obvious that a charter from your government will be needed for the proposed College, with suitable ground for such buildings as may be required, and such patronage and aid towards the erection of buildings, as the government may be able to bestow. We shall, of course, do nothing more than collect and invest funds, until we receive a communication of your mind, on the subject. Whether the instructors shall be appointed by our Board of Trustees, with the concurrent approval of your government, or by the latter alone, or by the Corporation to be chartered in Liberia—are questions which you will consider, and favor us with your minds."

In reply to this communication, I have assured the gentleman that every facility that this government can afford for carrying out the important objects of his Board, will readily be granted. I, at the same time, intimated to him the embarrassed state of our public finances, and that but little, if any, pecuniary assistance could, at present, be rendered by this government; but that I would call the attention of the Legislature to the subject, and communicate to him the result of your deliberation. I therefore ask an expression of the Legislature on the points suggested above, for transmission to the Board of Trustees.

C O N S T I T U T I O N
O F T H E
MASSACHUSETTS COLONIZATION SOCIETY.

ARTICLE I. This Association shall be called THE MASSACHUSETTS COLONIZATION SOCIETY, and shall be auxiliary to the American Colonization Society ;—and its sole object shall be, to colonize, on the coast of Africa, free people of color, with their own consent.

ART. II. All members of any County Colonization Societies in Massachusetts shall be members of this Society ; and all persons who pay two dollars a year shall be members ; and all who shall pay thirty dollars at one time, shall be Life Members of this Society.

ART. III. The officers of the Society shall be a President, three or more Vice Presidents, Corresponding Secretary and General Agent, Treasurer, Auditors, and a Board of Managers, which shall consist of nine persons, five of whom shall form a quorum. The Corresponding Secretary and General Agent shall act under the advice and direction of the Board of Managers. The Board of Managers shall have power to fill any vacancies which may occur between the annual meetings, in the officers of the Society ; and shall direct the Treasurer to pay over to the American Colonization Society, or other kindred institutions, such sums as may be in the Treasury from time to time, and for such specific objects as they may deem most worthy of support ; and to pursue any other measures which the interests of the Society may require.

ART. IV. There shall be an annual meeting of the Society in Boston, on Wednesday of the week of the religious anniversaries, at 3 o'clock, P. M., or at such other time as the Board of Managers may appoint ; when the officers shall be chosen, the Treasurer shall render an account of his receipts and disbursements, and the Board of Managers shall make a Report of their doings.

ART. V. This Constitution may be altered or amended at any annual meeting of the Society, on recommendation of the Board of Managers.

Constitution of the American Colonization Society.

ARTICLE 1. This Society shall be called "THE AMERICAN COLONIZATION SOCIETY."

ART. 2. The object to which its attention is to be exclusively directed is, to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other place as Congress shall deem expedient. And the Society shall act, to effect this object, in co-operation with the General Government and such of the States as may adopt regulations on the subject.

ART. 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a Member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by vote of the Society or of the Directors.

ART. 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, a President and Vice Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ART. 5. There shall be a Board of Directors, composed of the Directors for life and of Delegates from the several State Societies and Societies for the District of Columbia and Territories of the United States. Each of such Societies shall be entitled to one Delegate for every five hundred dollars paid into the treasury of this Society within the year previous to the annual meeting.

ART. 6. The Board shall annually appoint a Secretary, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex officio*, be honorary members of the Board, having a right to be present at its meetings and to take part in the transaction of its business; but they shall not vote, except as provided in Article 7.

ART. 7. The Board of Directors shall meet annually in Washington, immediately after the annual meeting of the Society, and at such other times and places as it shall appoint, or at the request of the Executive Committee. Seven Directors shall form a quorum. But if, at any annual meeting, or meeting regularly called, a less number be in attendance, then five members of the Executive Committee, with such Directors, not less than four, as may be present, shall constitute a Board, and have competent authority to transact any business of the Society; provided, however, that the Board thus constituted shall carry no question unless the vote be unanimous.

ART. 8. The Executive Committee shall meet according to its own appointment, or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ART. 9. This Constitution may be amended, upon a proposition to that effect by any of the Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society, three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.



